



Bannack State Park Indian Education For All Lesson Plan

Title

A Multi-Media Exploration of the History and Ecology of Gold Miners and Salish in southwest Montana during the Mid-to-Late Nineteenth Century

Grade Level

4th

Subject(s)

Social Studies; Science

Duration

Four 50-minute class sessions (consecutive days ideally)

Goals (Montana Content Standards/Essential Understandings)

Essential Understanding 6: History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

Social Studies Content Standard 1: Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

Rationale: Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

Benchmark 1: By the end of this lesson students will be able to identify and practice the steps of an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate product and process).

Science Content Standard 3: Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

Rationale: Students gain a better understanding of the world around them if they study a variety of organisms, microscopic as well as macroscopic. Through the study of similarities and differences of organisms, students learn the importance of classification and the diversity of living organisms. The understanding of diversity helps students understand biological evolution and life's natural processes (cycles, growth and reproduction). Structure, function, body organization, growth and development, health and disease are important aspects to the study of life. The study of living systems provides students important information about how humans critically impact Earth's biomes.

Benchmark 4: By the end of this lesson students will be able to explain cause and effect relationships in living systems and non living components within ecosystems.

Introduction

Located in southwest Montana, Bannack State Park comprises the remnants of Bannack City, the first capital of Montana Territory. The town was named after the Bannock Indian tribe who lived in southwest Montana for hundreds, if not thousands, of years before the Lewis and Clark Expedition passed near the area in August 1805 on its way to the Pacific coast.

The Bannocks now live on Fort Hall Indian Reservation, in Idaho, as do the Shoshone, another tribe that occupied and used the Bannack area for centuries. Sacagawea, a young Native* woman who traveled with the Lewis and Clark Expedition and was critical to their completing the journey, had lived with her tribe in the area prior to her capture at Three Forks five years before. The Beaverhead River, up which Sacagawea led Lewis and Clark, had long been part of an east-west route to the Three Forks and on to the Great Plains further east, where the various Indian tribes of southwest Montana hunted buffalo. Members of the tribes also harvested wild game and plants throughout the area.

* There is some discussion regarding the tribal affiliation of Sacagawea – some say she was Hidatsa and others suggest she was Shoshone. There has also been discussion into the pronunciation of Sacagawea. These two topics could be assigned as extra credit research.

Two other tribes that lived in the area and used it for probably thousands of years are the Salish and Pend d'Oreille. Dozens of pictographs (rock painting scenes), which anthropologists attribute to Salish or Pend d'Oreille artists, exist in the Big Hole Valley, near Bannack, and throughout southwest Montana. These two tribes, along with the Kootenai, now live on the Flathead Indian Reservation, headquartered at Pablo, Montana. In addition, the Blackfeet tribe, who now live on the Blackfeet Indian Reservation headquartered at Browning, probably used the area from the early eighteenth century into the latter nineteenth century, as did others such as the Crow, now on the Crow Indian Reservation at Crow Agency, and the Dakota (Sioux) on Fort Peck at Poplar.

All during the decades after Lewis and Clark, trappers took hundreds of thousands of beaver for their skins, almost trapping the animal to extinction. By 1851 a few white travelers had left the westerly Oregon Trail, which was about 400 miles to the south, and moved into the area and began cattle ranching. Also in 1851, the United States Government and several Indian tribes negotiated the first Fort Laramie Treaty. Lands in

southwest Montana east of the Continental Divide became the legally recognized “territory of the Blackfoot [sic],” according to the treaty.

Another treaty, the Lame Bull Treaty of 1855 between the Blackfeet and the U.S., allowed that all Indians living in what is now Montana could hunt buffalo on the eastern Plains. The tribes west of the Divide, the Salish, Pend d’Oreille, and Kootenai, were supposed to use a trail along the Musselshell River to the north of the Beaverhead, and not the southerly trail along the Beaverhead and Jefferson rivers to the Three Forks and eastward. Article 8 of the treaty between the Blackfeet and the U.S., allowed the use of the lands along these rivers and all of what was to be southwest Montana, by U.S. citizens “for any ... purpose,” including white settlement and mining.

As noted, gold was discovered in 1862 at what became Bannack. Within a short time, hundreds of miners and businesses to support them moved into the town. The first permanent buildings were built along Grasshopper Creek. Gold mining changed forever the situation of the Indians who had lived in the area for such a long time. For the most part, except for small bands traveling through the area or camping temporarily, the Indians withdrew from the area.

Overview

In this lesson students will, generally, explore the history and ecology of the first white settlers and American Indians in southwest Montana during the middle to late nineteenth century. Students will compare and contrast these histories and ecologies, specifically concentrating on each group’s values regarding the land and its use. Students will demonstrate their knowledge of the connections between that historical period and the specific contemporary cultures of one Montana Indian tribe, the Salish that lived in southwest Montana before and during the nineteenth century and now live on the Flathead Indian Reservation headquartered at Pablo, Montana.

Materials or Resources Needed

Computers and Internet for each student, or have them work in pairs or small groups.

Activities or Procedures

Class Period 1: Students explore the history and ecology of white settlers and American Indians in southwest Montana during the middle to late nineteenth century.

1. Discussion of the meanings of “History” and “Ecology.”
 - a. History: Have students go to the Yahoo/Houghton Mifflin Dictionary website at the following URL:
<http://education.yahoo.com/reference/dictionary/entry/history>. Have them listen to the audio and read the definition. This information will be used to discuss the two articles listed below.
 - b. Ecology: Have students go to the Yahoo/Houghton Mifflin Dictionary website at the following URL:
<http://education.yahoo.com/reference/dictionary/entry/ecology>. Have them listen to the audio and read the definition. This information will be used to discuss the two articles listed below.
 - c. Time duration: 5 minutes

2. Have students read aloud in class Attachment A of this lesson plan, a selection from “Historical Narrative for Fourth Graders.” The narrative gives an overview of the gold mining culture, and a brief introduction to the indigenous cultures. The narrative is found in the instruction booklet in the Montana Historical Society’s footlocker, *Gold, Silver, and Coal—Oh My!: Mining Montana’s Wealth*. Teachers will find much value in reading the booklet, and perusing the contents of the footlocker for other ideas to use in class.
 - a. Time duration: 5 minutes
3. Lead a full class discussion; write points on the board.
 - a. Time duration: 10 minutes
4. Have students read aloud in class Attachment B of this lesson plan, a selection from “Historical Narrative for Fourth Graders.” The narrative about the Salish gives an overview of their history and culture. The narrative is found in the instruction booklet in the Montana Historical Society’s footlocker, *Lifeways of Montana’s First People*. Teachers will find much value in reading the booklet, and perusing the contents of the footlocker for other ideas to use in class.
 - a. Time duration: 10 minutes
5. Break the students into small groups and have them fill out the Reading Worksheet, see Attachment C.
 - a. Time duration: 10 minutes or remainder of class

Class Period 2:

Students will compare and contrast these histories and ecologies, specifically concentrating on each group’s values regarding the land and its use.

1. In order to show the environmental impacts of mining at Bannack, show students the first 4-5 minutes of the video recording *Bannack: A Window in Time* (available through Inter Library Loan from Montana State University Libraries, Call No. F739.B308B36 1996; or purchase the 60 minute DVD for \$8.95 from Bannack State Park, 4200 Bannack Road, Dillon, MT 59725-9702)
 - a. Time duration: 5 minutes
2. Show students from minute __ to minute __ of the video recording *Seasons of the Salish* (available through Inter Library Loan from Montana State University Libraries, Call No. E99.S2S42 1996).
 - a. Time duration: 5 minutes
3. Lead a full class discussion comparing and contrasting these histories and ecologies, specifically concentrating on each group’s values regarding the land and its use.
 - a. Time duration: 20 minutes
4. Using the worksheet in Attachment D, for the remaining 10-12 minutes of the class period, have the students write an impromptu essay of their own thoughts about the films

Class Period 3:

1. Students will go the website entitled, “SALISH CULTURE” at the following URL: <http://www.cskt.org/hc/salishculture.htm>.
2. Students will read the first section, and then read “The Salish Creation Story.” This story provides students with an understanding of Coyote in the Salish culture, which will prepare them for reading the next selection.
 - a. Time duration: 10 minutes
3. Lead a full class discussion
 - a. Time duration: 10 minutes

4. Students will read aloud in class, the “Coyote's Dry Meat Turns into Live Deer,” in *Coyote Stories of the Montana Salish Indians*. (Purchase from the Salish Kootenai College Bookstore in Pablo, Montana.)
 - a. Time duration: 10 minutes
5. Break students into small groups and have them discuss the items on and fill out the Reading Worksheet, see Attachment C.
 - a. Time duration: duration of class

** Please note that some Salish would prefer Coyote stories only be told during the winter months. Contact the Salish Cultural Committee for more insight into this issue with cultural protocols.

Class Period 4:

Students will demonstrate their knowledge of the connections between that historical period and the specific contemporary cultures of one Montana Indian tribe, the Salish, that lived in southwest Montana during the nineteenth century and before, and now live on the Flathead Indian Reservation headquartered at Pablo, Montana.

1. Go to <http://www.skc.edu/>, the website of the Salish Kootenai College on the Flathead Indian Reservation. At the right, click on Tribal History and follow directions to and the teacher reads the text out loud as the students follow.
 - a. Time duration: 10 minutes
2. Student go to <http://www.charkoosta.com/feaBIT.html>, the website of *Char-Koosta News* (the official news publication of the Flathead Indian Nation—online), and read “Young people encouraged to preserve bitterroot tradition,” the story and photos by Tina Billedeaux (April 2000).
 - a. Time duration: 10 minutes
3. Lead full class discussion
 - a. Time duration: duration of class

Assessment

Evaluate and grade students’ knowledge according to their:

- participation in oral discussions, both full-class and small groups;
- completion of their worksheets; and
- impromptu essay.

Other Bibliography & Extensions (Online Materials and Teaching Aids)

Barrows, J. (2003). “Spirit of the West: The state’s premier ghost town, Bannack State Park gives visitors a glimpse of Montana’s colorful frontier past.” *Montana Outdoors*, July/August. URL: <http://fwp.mt.gov/mtoutdoors/HTML/Articles/2003/Bannack.htm>

Fort Hall Indian Reservation, Official Website of the Shoshone-Bannock Tribes: <http://www.shoshonebannocktribes.com/fhbc.html>

Kappler, C.J. (Editor). (1904a). *Lame Bull Treaty or “Treaty with the Blackfeet, 1855,” Indian Affairs: Laws and Treaties, Vol. II, Treaties*. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

Kappler, C.J. (Editor). (1904b). "Treaty of Fort Laramie with Sioux, Etc., 1851," *Indian Affairs: Laws And Treaties, Vol. II, Treaties*. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/sio0594.htm>

Montana Historical Society (2002). *Footlockers. Gold, Silver, and Coal—Oh My!: Mining Montana's Wealth and Lifeways of Montana's First People*. URL: <http://www.his.state.mt.us/education/footlocker/default.asp>

Sandoval, T., et al. (1999). "Coyote's Dry Meat Turns into Live Deer," in *Coyote Stories of the Montana Salish Indians*. Pablo, Montana: SKC.

Tanner, H. H. Travel and Transportation Routes (narrative and map) Houghton-Mifflin Encyclopedia of North American Indians: http://college.hmco.com/history/readerscomp/naind/html/na_039900_travelandtra.htm

Treaty of Fort Laramie (1851) (narrative discussion). Houghton-Mifflin Encyclopedia of North American Indians: http://college.hmco.com/history/readerscomp/naind/html/na_040400_treatyfl1851.htm

Trailtribes.org. *Blackfeet* (discussion of tribal history and contemporary culture; there is also a link (URL) to the Shoshone-Bannack Tribes, as well). <http://www.trailtribes.org/greatfalls/home.htm>

Attachments

Attachment A

Gold, Silver, and Coal—Oh My!: Mining Montana’s Wealth **Historical Narrative for Fourth Graders**

Montana Wealth

The first people who lived in Montana valued food, family, spiritual power and horses. Though they probably saw shiny gold specks or nuggets in the water and land around them, Montana Indians did not value gold or other precious minerals the way European cultures did.

Mountain men and missionaries noticed gold, but they were not really interested in it. It wasn’t until after the beaver fur trade ended that people stumbled upon gold in Montana streams and rushed to the gold fields.

Gold is Discovered!

The earliest gold discovery in Montana took place in 1858 in Gold Creek. Discoveries in Bannack followed in 1862, then Virginia City in 1863. Men returning from the rich California gold mines, down on their luck, decided to pan for gold "one last time" before giving up for good. The Four Georgians found gold in 1864 and named their stake "Last Chance Gulch."

Placer Mining

Early mining was done with a pan and flowing water. Gold is very heavy. The miner scoops a bit of gravel and water in his wide-brimmed gold pan. He swishes and swirls the water in the pan until little bits of gravel fall over the edge, leaving the gold in the pan. It is tricky and very tiring work. Working a stream for bits of color is called placer mining.

Little towns or gold camps grew overnight as excited miners rushed to a strike in hopes of getting rich. Few of these miners expected to stay in Montana. Most hoped to make enough money to return to their homes in the East. Many came hoping to be the lucky ones to strike it rich; few actually were. In fact it was the merchants, bankers, freighters, and shopkeepers who did best of all. This was called “mining the miners.”

Attachment B

Lifeways of Montana's First People, "Historical Narrative for Fourth Graders"

The Salish

The Salish Tribe of the Flathead Indian Reservation in Montana refer to themselves as the Sqeliox – the People. More properly they would be referred to as Selish, and more specifically they were called S'Intcistcwtik, People of the Red Willow River, referring to the Bitterroot River. The Salish tell of having lived in what is now Montana from the time Coyote killed off the Natlisque – the giants.

Tribal oral history tells that the Salish speaking people were placed in their aboriginal homelands and lived as one large tribe until the land could not support their population. The tribe then broke into bands that could be more easily supported by the seasonal supply of foods. The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area and the Three Forks vicinity. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains.

From the beginning of time, the Salish people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people needed. Elders say that life was hard, but good. Spring would yield a plentiful bitterroot harvest, followed by sweet camas bulbs in June. The bloom of the wild rose signaled the people that the buffalo calves had been born, and that it was time for the summer buffalo hunt. Throughout the

rest of the summer berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and stored. The Salish regularly harvested hundreds of different plants for food, medicinal, and utilitarian purposes. In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items such as a parfleche. A parfleche is a rawhide container used for storing a variety of things like dried foods and clothing. Fishing was also important throughout the year. Both fishhooks and weirs were used to catch fish.

Elders tell of days when the fish were so plentiful that you could almost cross the creeks walking on their backs.

The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women repaired clothing while men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

This seasonal round continued for the people until the reservation period. However, certain changes began to take place as tribes were pushed westward. By the 1800's both guns and horses had been introduced, and with the compacting of tribal populations resources began to be more intensively harvested. Perhaps for the first time since time immemorial, the Salish found themselves in competition for resources.

Attachment C
Coyote Story Reading Worksheet

Name: _____ Date: _____

Think about and answer the questions below as you read your story.

1. What is the title of the story?
2. Who is the author?
3. When does the story take place?
4. Who are the main characters?
5. Where do they live?
6. Is there a problem in the story? What is it?
7. What does this story tell us? (HOW or WHY sentence)
8. Is this story like any other story we've read in class?

Attachment D

Writing Criteria Checklist

Name _____ Date _____

Write at least five facts or pieces of information on the topic. Use complete sentences.

Check for spelling mistakes and for capitalization and punctuation.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.